THE CHURCH IN SPAIN

Rich or Poor?

By

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"Jesuit Missions"

Church in Niebla Ruined by Reds

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THE CHURCH IN SPAIN, RICH OR POOR?

THOMAS J. FEENEY, S.J.

THIS statement about the Church in Spain is written in answer to the campaign of Red calumny which is being launched so persistently against the Rightist elements of the revolution and in particular against the Catholic clergy. Specifically, it is a refutation of the charge that the Spanish Church was fabulously wealthy and of the consequent hidden implication that the Church was unfriendly to the worker.

While in order to refute the calumny that the Spanish Church was notoriously wealthy a complete audit of its real and personal property is not necessary, nevertheless some significant and authentic data may scatter the mists of misrepresentation and falsehood. Wherefore, we present to the people of America and to all who may read this report, as to a Court of Popular Appeal, the following facts which with much inconvenience have been gathered from authentic sources in Spain and Rome.

We must distinguish two kinds of goods in the possession of the Spanish clergy, as in the possession of all clergy throughout the world, whether Catholic or non-Catholic. These are *productive and non-consumable*, and *non-productive or consumable*. In the first class belong such things as buildings and sacred vessels of worship which are held in common, are inalienable and contribute solely to the dignity and splendor of religious worship. However, as no priest can satisfy the pangs of hunger by eating gold chalices, such possessions are in this sense of no practical

value to the clergy, although in another sense the Reds with very practical venom have managed to convert these same chalices into coin in order to finance their blasphemous and nefarious warfare upon the Church of God. The second class of goods includes and is co-extensive with the properties and rents from which and by which the clergy and their dioceses live and are supported.

Now when the *Daily Worker, Photo History* and the Communist press generally as well as many gullible and ignorant Catholics speak of the wealth of the Catholic clergy, they mean clearly the clergy's properties and rents and not their *non-productive and non-consumable* possessions. Otherwise, to be consistent, we should count as the wealth of American sailors all the gun-boats, torpedoes, submarine destroyers, cruisers and what-not of the entire American navy. We should call our American soldiers wealthy because the United States is dotted with fortifications and in accordance with her doctrine of preparedness is more than amply supplied with munitions for war. According to the same criterion our professors must be reputed wealthy because our educational policy has pock-marked the nation with state universities, and our physicians and surgeons must be rolling in wealth because of the grand total and assessed value of American hospitals. However, not to belabor the obvious, no one uses words in this manner, and even though one arbitrarily did, the fact would still remain that a monk of Spain could be, as so many have been and are today, as poor as a church mouse despite the number and splendor of Spanish churches. With this distinction between *productive and non-consumable* and *non-productive or consumable* fixed clearly in mind, we are now ready to present facts which are not generally known in America, or being known are suppressed, or being known and not suppressed are continually of set purpose and maliciously misrepresented by the Reds.

1. THE CHURCH NOT FABULOUSLY WEALTHY

The robber state of Spain by a series of partial and complete confiscations (perpetrated respectively in the years 1812, 1820, 1835, 1837, 1868 and 1931) seized all Church property. How then for the last one-hundred years could the Church have been fabulously wealthy? How could it have been wealthy at all? The more important seizures in this grand larceny were engineered on February 19 and March 8, 1836, when two bills introduced into the Cortes with Masonic aid decreed the dissolution of all the religious orders in Spain as well as the theft of their property. Then on July 29, 1837, in order to complete the picture, the state stole all the possessions, both *non-consumable* and *consumable* of the diocesan clergy as distinct from the religious.

2. ROME VALIDATES TITLE

During this period relations between state and Church, as between any robber and his victim, were naturally strained. That is to say, the Church continued to strain every legal resource at its disposal in order to recoup its property, while the state likewise continued to strain at the elastic leash of a conscience which could be stretched to embrace apparently any form of injustice. Unhappily during these days many Spaniards in good faith bought this stolen property which the state was parceling out piecemeal for sale. Yet no sooner did these buyers realize that they had been buying from the state what was in reality the property of the Church, property to which the state had neither a legal nor a moral title, than their Catholic consciences became rightly and grievously disturbed. In order to quiet the consciences of her Catholic subjects who in good faith had bought her properties and facing the inevitable fact that the state continually refused to restore what it had stolen, the Holy See by a Concordat of August

25, 1860, agreed to validate the state's title to this stolen property on condition that the state would provide annually for the support of the Spanish clergy and of Catholic worship with 3% of the total value of the stolen goods.

By a value set on all Church property, September 4, 1820, a total assessment of 4,500,000,000 pesetas ($900,000,000) was reached which at 3% interest would yield annually 135,000,000 pesetas ($27,000,000). This was deemed both necessary and sufficient to support the entire Spanish Church with all its hierarchy, clergy, churches, convents, schools and multiple institutions of charity.

3. SPAIN VIOLATES THE CONCORDAT

The attempts of the Spanish state to chisel away its obligations in this matter is a sorry reflection not upon the Church but upon the state. In 1916, for example, the government grant to the Church had dropped as low as 41,698,340 pesetas ($8,339,568) of which $6,200,000 went to personal sustenance; $1,700,000 to divine worship, cost of administration and pastoral visits; $230,000 to building material for seminaries and libraries; $100,000 to the restoration of churches and new construction.

If we take 1913 as a typical year, it would be clear even to the most prejudiced Red or the most biased anti-clerical that the government grant was by no means sufficient for the support of the clergy.

Parish priests	*Annual grant*	
50	*Pts.* 2,500	$500
192	2,000-2,500	$400-500
1,219	1,000-2,000	$200-400
250	1,000	$200
2,048	900	$180
4,743	800-900	$160-180
3,305	700-800	$140-160
1,135	600-700	$120-140
3,495	500-600	$100-120

Some received less than 500 pesetas annually, or less than $100 in American money. If a Red received this salary today, picket lines, newspaper scareheads, hundreds of thousands of throwaways and sit-down strikes would be the order of the day, precisely because even the Reds must admit that such an income is a violation of all the rights of social justice.

4. The Government Grant to Lay Brothers

Again taking 1913 as a typical year, we may expose before our readers by the eloquence of the Government's own figures the tragic plight of the Spanish lay brothers.

Number	*Annual grant*	
200	*Pts.* 1,000	$200
1,432	700-900	$140-180
1,645	626-700	$125-140
556	550-625	$110-125
2,851	550	$110
2	525	$105
117	375	$ 75
4	250	$ 50
2	125	$ 25

5. Discrimination Against the Clergy

The unfair discrimination exercised in favor of civil-service employes as against the clergy will be evident from a glance:

Office	*Salary*	
Clerk	*Pts.* 3,000	$600
(This is more than was received by the highest paid parish priest.)		
Secretary	3,500	$700
Primary teacher	1,000-4,000	$200-800
University employe	1,500	$300
(This was more than was received by any of 16,000 parish priests.)		
Police officer	1,200	$240
Court officer	1,000	$200

6. INSUFFICIENT GRANT FOR SEMINARIES

The grant to the Seminary of Madrid was 41,000 pesetas ($8,200), to the Seminary of Santiago, 30,000 pesetas ($6,000). The remaining seminaries received 22,500 pesetas apiece ($4,500). Some, however, received as low as 10,000 pesetas ($2,000). After deducting expenses for library, building, upkeep and school supplies for the seminarians, less than 1,000 pesetas ($200) was left as the annual salary of a professor, yet many of these professors taught a variety of subjects. In thus limiting government grants the state was taking the quickest way to kill any stimulus for progress in the arts and sciences and, therefore, the responsibility for illiteracy or for lack of progress in higher education must be placed primarily exactly where it primarily belongs, and that is upon the conscience of the Spanish state. This educational policy of the state was a mercy killing minus mercy.

7. STATE TAX ON CLERGY INCOMES

In the year 1876, despite the insufficiency of the state grants, the Spanish Government decreed that the clergy should pay the state free-will offerings amounting to 25% of their income. Later this was modified at times to 14% and again to 10%. In this way, the state contrived to extort some 3,420,000 pesetas ($684,000) annually from the Spanish clergy. Now lest we forget the full measure of the state's chicanery, let us recall the fact that this imposition, which under the euphonious and deceitful pseudonym of free-will offerings was extracted from the clergy, was in reality deducted from grants which were already insufficient in fact and less in fact than was stipulated and agreed upon by the state in the Concordat of 1860. While it is unnecessary, nevertheless, it may be satisfying to one's sense of frustrate

justice to reaffirm the original status of the case and to remind our readers that these state grants to the Spanish clergy were due the Church in justice and as the only form of restitution morally obtainable from the Spanish state for the property which it had stolen from the Spanish Church. The tax rate upon the incomes of the clergy was eventually fixed as follows:

	Incomes	*Tax*
Less than	*Pts.* 700	4%
Up to	1,000	5%
" "	5,000	14%
" "	7,000	16%
" "	10,000	18%
More than	10,000	20%
Seminaries were taxed		15%

8. Discrimination in Taxes

Yet even in the case of the taxes levied upon the clergy and of those levied upon civil-service employes, there was obvious and unfair discrimination, in proof of which, I submit the following chart:

CLERGY		*CIVIL SERVICE*	
Income	*Tax*	*Income*	*Tax*
Up to *Pts.* 1,000	5%	Up to *Pts.* 1,000	5%
From 1,000-5,000	14%	Up to 1,500	10%
From 5,000-7,000	16%	Up to 2,500	12%
From 7,000 10,000	18%	Up to 5,000	14%
More than 10,000	20%	From 5,000-7,000	16%
		From 7,000-12,000	18%
		More than 12,000	20%

9. Taxes Levied Upon Lay Brothers

I have already noted the low grant offered to lay brothers, yet it was not too low nor so impecunious but that Government must abstract its tax. Following is the summary of the annual and monthly grants to lay brothers in the Diocese of Vitoria, of the taxes imposed, and of the net monthly residue.

	Annual Grant	*Monthly Grant*	*Gov't Tax*	*Other Taxes*	*Monthly Residue*	
Pts.	1,000	83.33	4.48	4	74.85	$14.97
	925	77.08	4.01	4	69.07	$13.81
	873	72.91	3.81	4	65.10	$13.02
	750	62.50	2.50	–	60.	$12.

No account, or at least very little, was taken of the depreciation or shift in value of the Spanish peseta and the rise in standards of living, to increase the annual income of the clergy. We need only juxtapose the daily income of 2 pesetas (40c) granted to a Spanish priest with the daily pay of an American laborer ranging from 10 pesetas to 50—that is, from $2 to $10 or even more a day—in order to appreciate both the ignorance and the venom of the accusation that the Spanish clergy were rolling in wealth. If they were rolling in anything, it was in a frenzy of anxiety as to how they might budget their lives on forty cents a day while engaged in the exercise of the corporal and spiritual works of mercy, and while still struggling valiantly to be charitable in thought, word and deed towards the robber officials of a robber state.

Again, civil-service employes, according to the number of their years of service were accustomed to receive both an increase of salary and a comfortable pension; the primary-school teacher, for example, could by promotion increase his pay from 1,000 to 7,000 pesetas ($200 to $1,400); yet in the case of a parish priest there could be no question of an increase of his annual grant, insufficient though it was, and despite the further fact that the service rendered by a priest to the state is incomparably more important both in dignity and in purpose for the moral order upon which the very existence of the state depends than any function of any civil-service employe. If a parish priest was able to cut through the entangling governmental red tape or, adopting the technique of the sit-down strike, to wait out the

procrastinating policy of state officialdom, then he might be honored in his old age with a pension. Lay brothers, due to some legal quirk on the part of Spanish law-makers were presumed not to merit or to need a pension as they grew older and more feeble, from the funds—let us not forget—which had been stolen from them. As a result they received none.

10. Dearth of Stipends and Fees

However, in addition to his annual government grant, it might be supposed that the Spanish priest could depend upon Mass stipends and stole fees for a comfortable living. Because of the scarcity of Mass stipends many priests (not only curates but the heads of parishes) were reduced to a status wherein they were forced to celebrate the Holy Sacrifice for long periods *gratis*. Again, in many dioceses, the stole fees for Baptisms ran only from 1 peseta (20c) to 5 pesetas, or approximately $1. The occasions on which these baptismal offerings of the people pyramided to heights totaling more than $1 were as rare as, to use a Spanish phrasing, a white crow. In a multiplicity of cases no stole fee was offered at all, while in many other cases the same was so small that it could never be counted upon as a dependable means of support.

11. The Incomes of Hierarchy

In face of the facts already cited the most rabid anti-clerical is forced to admit at least to himself that the rank and file of the Spanish clergy were not only not ravenously greedy or fabulously rich, but were most decidedly poor and, generally speaking, the victims of cruel anti-clerical and unjust discrimination. On the other hand, we do not for a moment indulge in the luxury of thinking that the Reds or their free-booting American radical supporters who are gathering funds for the comrades in Spain either will be convinced by the facts just cited or that be-

ing convinced they will make a full retractation of their error. The writer knows the Red mentality too well to expect such a conversion. For a Red whatever aids the Soviet experiment is morally good. Whatever hurts it is morally bad. In their eyes it would do irreparable harm to the *cause* to admit that their calumnies against the Spanish clergy had been falsified and refuted by the facts. Neither has their sense of fairness been developed to such perfection that we could expect them to distinguish between the primary objectives and responsibilities of the Church and of the state, or to admit the fact that if social justice has not been meted out to the Spanish masses this is the primary fault of the state, whose primary duty and responsibility it was, and not of the Spanish hierarchy.

But to return to the original accusation—namely, the clergy of Spain were fabulously wealthy. While it is true that the rank and file of Spanish priests were poor, there are many otherwise non-radicals who need to be convinced that the Spanish Hierarchy, the archbishops and bishops, were not notoriously rich or criminally luxuriating in an Eden of lethargy. Once again the facts at our disposal prove the opposite. There are nine archbishops and fifty bishops, composing the hierarchy of the Church in Spain. Their incomes may be graphed as follows:

Prelate	*Annual Grant*	
Archbishop of Toledo	*Pts.* 40,000	$8,000
" " Valencia	37,000	$7,400
" " Seville	37,000	$7,400
" " Granada	35,000	$7,000
" " Santiago	35,000	$7,000
" " Galicia	35,000	$7,000
Four archbishops	32,000	$6,400
Bishop of Madrid	27,000	$5,400
" " Barcelona	27,000	$5,400
Twenty-one bishops	22,000	$4,400
Nineteen bishops	20,000	$4,000
Eight bishops	10,000	$2,000

The real significance of these figures stand out in bold relief for the vindication of the Spanish Hierarchy, especially if we understand that while the President of the Spanish Ministry of State received a salary equal to the highest grant of an archbishop —namely, 40,000 pesetas ($8,000), he likewise received the trifling honorarium of 280,000 pesetas ($56,000) additional grant for the political racket recognized in government circles under the soubriquet of "personal expenses." Again we, know a minister of the state who received a salary of 30,000 pesetas ($6,000), and likewise "obtained" a perquisite of 987,0000 pesetas ($197,400) for "personal expenses." Not to descend too minutely to detail, 43,500 pesetas ($8,700) went for personal valet service.

Merely in order that anti-clericals generally might re-focus their prejudices, we likewise call their attention to the fact which many know already— that whereas the Governors of Barcelona and Madrid received 20,000 pesetas annually ($4,000) salary, they likewise enjoyed an additional 10,000 pesetas ($2,000) with which they were expected to bolster up the dignity of their office or of their person, as well as 40,000 pesetas ($8,000) for assistants, and 5,000 to 12,000 pesetas ($1,000 to $2,400) for that often mirage-like commodity known as "equipment." But while the state favored its own officials in every possible way financially, they took absolutely no cognizance of the legitimate extra expenses for the Spanish hierarchy, with the exception of a single additional grant for the pastoral visitations. Yet from their allotment, insufficient as it was, the archbishops and bishops were forced to contribute to every possible type of charity, to maintain the employes of the *Curia,* to provide upkeep for seminaries, for churches, for poor religious communities, and always and everywhere to bestow alms.

12. THE INCOME OF CANONS

For the practical purposes of this *apologia,* the canons may be described as priests who have merited well of the Church because of long, faithful and distinguished service. Those interested in their historical origin, their kinds, their manner of appointment, their qualities, their duties, rites, insignia, precedence, etc., I refer to the article in the *Catholic Encyclopedia* under "Canon." According to their various grades, canons may be engaged in different types of clerical and apostolic work. They act as consultors to cardinals and archbishops and bishops, as assistants at the proper celebration of religious services, and the canonical hours in choir, as chancelors and assistant chancelors, as secretaries, as professors of sacred scripture and theology. Moreover, in addition to one or more of these duties, it often happens that a canon is entrusted with the direction of important educational and charitable works in a diocese, the proper administration of which demands priests who are free from all entangling alliances with parochial assignments. We may class the income of the canons of Spain as follows:

Canons	*Annual Income*		
Class A			
Attached to cathedrals of archbishops	*Pts.* 3,750 to 5,000	or	$750 to 1,000
Class B			
Attached to cathedrals of bishops	2,000 to 4,500		$500 to 800
Class C			
Attached to colleges	Less than 2,000		Less than $400
Class D			
Beneficiaries, not canons strictly speaking	700 to 2,000		$140 to 400

From all these annual incomes 14% was deducted as a compulsory free-will offering.

If these facts (which for the prurient and sadistic delectation of the anti-clerical mind may be procured

from the records at present in possession of the Reds) prove anything, they prove that the clergy of Spain were by no means either fabulously wealthy or wealthy in any inordinate sense whatsoever. They likewise prove that the Reds have lied too much. There has been no artistry either in their calumny or slander—that is, if the artist is known by what he omits. Their excessive misstatements, each of which has been falsified by the facts, have given us an occasion for indicating the real reason why it was impossible for the Spanish hierarchy either to plan a broader program of study for aspirants to the priesthood or even to encourage vocations to the same. Responsibility once again rests on the conscience of the Spanish state and in these latter days on the Red war lords of Moscow in Madrid.

13. END OF STATE AID

In 1931 the new Republic of Spain, breaking all the legally binding promises of former regimes, decreed at one fell swoop the end of state aid for the Church. In other words, the Spanish state has now not only stolen the property of the Spanish Church but has refused either to return the property in kind or to continue making the restitution which alone according to the Concordat of 1860 could validate the title arrogated to itself by the state. It makes no difference, of course, to the Reds that as a result of this injustice thousands of Spanish citizens, all of whom had labored long and zealously for the good of Spain, were literally cast into the streets minus any definite provision for the future. Nor does the injustice end here. In many cases the property that was stolen, the income from which constituted the only definite means of support for great numbers of the Spanish clergy, was a voluntary gift of the faithful made in last wills and testaments as part return for spiritual favors received and as the most fruitful spiritual in-

vestment they could conceive. Because the Spanish state ruthlessly disregarded the original intentions of these donors, there is nothing but bitter sarcasm in its advice to the Spanish people: "If you want priests you can pay for them." It was precisely for the support of their priesthood and not for the selfish aggrandizement of a state officialdom that over a series of years the Spanish people had freely donated their legacies and had made their bequests.

Wherefore, to the original questions proposed in this exposé—namely: "Are the clergy of Spain fabulously wealthy?" and "Are the clergy of Spain guilty or not guilty?"—there can be but one answer. By unanimous vote of all fair-minded readers, Catholic and non-Catholic, American and non-American, *The clergy of Spain are not guilty.* And by an equally unanimous verdict and as an inescapable corollary of the foregoing facts, *the Spanish state is guilty and liable in the eyes of God and men to the severest censure of posterity.*

14. WEALTH OF RELIGIOUS ORDERS

It is necessary to distinguish immediately, as we did in the case of the wealth of the Church in general, between *non-productive* and *productive* possessions. Examples of *non-productive* possessions would be hospitals, asylums, such as those conducted by the Brothers of St. John of God, by the Sisters of the Poor, or by the Sisters of Charity, schools, workshops, as run by the Salesian Fathers, for peasant children and the children of Spanish tradesmen, free schools, managed by a number of religious orders and congregations in stricken *barrios* and outlying districts, and churches wherein neither collections, nor alms, nor free-will offerings, nor stipends, nor stole fees were either solicited or received.

Now even before the state stole the title to *ownership* of her properties, the Church practically en-

joyed only the title of *use*, and precisely because she exercised her title of *use* for the sole benefit of the Spanish people, these examples of unproductive possessions might with equal propriety be styled the wealth of the Spanish people as much as that of the religious orders. After the state confiscated Church property, the religious orders were deprived not only of the title of ownership, but in many instances of the title of use and in every instance of all dividends accruing from the same.

Among productive properties we may class (1) *haciendas*, (2) industries, (3) big business, (4) colleges depending on tuition. We shall consider each in turn.

1. *Haciendas.* Since 1837, the monasteries had been despoiled of their *haciendas*, or landed property. To such an extent was this true that with the exception of the land in the immediate vicinity of the priests' residences, it would be difficult to cite an example of a monastery or a convent that possessed a *hacienda* worthy of the name. At the very most one might find a little truck garden or an acre of arable soil, neither of which, however, would be capable of providing for the needs of a community.

2. *Industries.* Contrary to current opinion, industries play no part in the life of a Catholic religious, Spanish or otherwise. The few exceptions are significant precisely because of their rarity. It is true, of course, that popular and even international attention has been attracted to the vintage fields and wineries of the Carthusians of Chartreuse, who after their expulsion from France settled in Tarragona but have now once more re-crossed the border to their homeland. The Trappists and Benedictines engaged in a similar industry but on a far less ambitious scale and like other owners paid heavy taves to the state. Add to these a few poor sisters whose lives were dedicated to the care of the sick and who in order that they might continue to exer-

cise their charity supported themselves by sewing, and the reader has a fair outline of the extent to which religious orders and congregations engaged in industry.

3. *Big Business.* In a base attempt to discredit before Americans what it libels as a feudal church, a scandalous pictorial, which both in its cover design and in its editorial comments is plentifully splotched with Red, offers the following sample of the bias against which we must contend. "The higher clergy, self-constituted guardians of Spanish politics, owning 30% of the total wealth of the nation in real estate, industries, mines, transportation, and banks, receiving $10,000,000 a year as subsidy from the state, administering education for centuries to a people of whom 50% are still illiterate." Now there comes a time in the lists of controversy when good intentions and invincible ignorance may no longer be conceded to an adversary. When this point in a discussion has been reached, the greater good is served only by speaking in straight lines as the shortest distance between two minds as well as the shortest cut to truth. An example of what I mean is offered in the following extract of a letter to the writer, written by a prominent and responsible Spanish ecclesiastic, to whose kindness we are indebted for many of the statistical data contained herein. He writes:

These charges are made by Communists who know that they lie. Yet, because it is to the interest of the Reds that the lie should not be detected, they do not retract it. Their policy is the general policy of all the secret societies of Spain.

Let not our readers be mistaken in our purpose. We are not presenting these facts in the hope that we shall be able to obtain the conversion of even one Red. Much as any Catholic priest would desire it, this would necessitate a miracle of grace, not merely

a miracle of truth, at least as it is here presented. Naturally speaking, the conversion of a Red is as futile an understanding as Don Quixote's tilting with wind mills. Their lies have all the inglorious hyperbole that distinguishes the *dicta* of a Sancho Panza minus the honest humility of the same.

The fact that the Spanish religious, non-Jesuit and Jesuit, had banked the few funds at their disposal in the hope of obtaining some financial security for themselves and their communities is a proof not, as the Reds would have it, that safe deposit vaults of Catholic religious in Spain were bursting with gold and securities, but merely that they had the simple common sense as well as the cardinal virtue of prudence that should distinguish any intelligent individual or business organization. If the proof of their total savings is to be placed, like the proof of the pudding, in the eating, one may judge from the scanty fare of these religious the meager total of their all.

4. *Colleges Supported by Tuition.* From the nature of their calling, religious dedicated exclusively to the teaching of the poor had no colleges supported by tuition, while those who did were burdened with taxes by the state and the municipality, were responsible for the training and maintenance of professors, present and future, as well as for the salaries of lay assistants. One clear indication of the poor profits accruing from colleges is the fact that few lay men ventured on the enterprise. The one outstanding exception, of course, was the institute in Madrid, the *Institutos-Escuela,* an anti-clerical foundation under anti-clerical lay direction and strongly subsidized by an anti-clerical government.

15. THE SOCIETY OF JESUS

It will be a bitter disappointment to the enemies of the Jesuits to learn that in common with other re-

ligious in Spain they possessed no *haciendas*. If an individual Jesuit received a piece of landed property by inheritance from his family, the Society of Jesus, of which he was a member, rid itself at the earliest opportunity of what governmental "Red" tape would soon make a bothersome liability and an entangling alliance. In the Province of Aragon, Jesuits had many communities without a house or a church of their own. Seven residences, some of them entirely lacking in sufficient accommodations, were gifts either from bishops or benefactors. In Saragossa some of the fathers lived in a bell tower, while nine churches were again gifts from bishops. The remaining residences and churches, legal title to which had been placed in the name of lay friends of the Society as the sole protection against a rapacious government, were so burdened by mortgages that money which would ordinarily be used to finance works of zeal and higher education had to be paid out as interest. Why is it that no Red has ever been honest enough to publicize the fact that when the Government of Azaña confiscated the property of the Jesuits it was found to be laden with taxes and mortgages totaling 10,000,000 pesetas? Just how one can have a debt of 10,000,000 pesetas ($2,000,000) and at the same time be fabulously wealthy ought to be a riddle even for a Red.

16. JESUITS IN INDUSTRY

Jesuits In Industry is a meaningless caption. Jesuits had no industries, no money, nor means, nor time to engage in industry, and no vocation to do so. But, while *Jesuits In Industry* is meaningless, *Industrious Jesuits* is full of meaning, of ominous meaning, especially in these latter days for Communism, our common enemy.

17. JESUITS IN BIG BUSINESS

Jesuits willingly plead guilty to the charge that they engaged in business, but it was in the business of their Father, for whom they left parents, brothers, sisters and the homes of their youth in order that they might give to the modern world what it so sorely needs—namely, the Catholic's fourteen-point program of religious reconstruction, the corporal and spiritual works of mercy. One of the greatest of these was the leper asylum of Fontilles, supported solely by the Society of Jesus and its benefactors. Here, 200 lepers were cared for, necessitating a daily expense of 1,000 pesetas ($200). This does not include money for salaries of the doctors and employes or for the upkeep of the buildings. Under the monarchy a small share of this expense was shared by the government for what our private hospitals in American cities today would list as "city patients." To support the lepers of Fontilles the Jesuits, Father Ferris, Father Vilarino, Father Bori and Father Leon, were forced to beg continually by preaching and writing. Lending credence to unfounded reports, the government hoped to confiscate the *haciendas* which presumably were attached to the asylum and forthwith despoiled the Society of Jesus of this work of charity. But to the government's utter consternation and chagrin it found itself with empty hands and new responsibilities. To this day the account books of the leper asylum at Fontilles are still in the hands of the government. Let the government refute these statements if it can.

18. JESUIT INVESTMENTS

In the matter of investments, Jesuits like other religious are bound by the prescriptions of canon law. Of the few investments which were transferred to the Society of Jesus by its members, those which

according to canon law could be kept were converted into securities and, though productive of little profit, they were nevertheless of more stability than any of the public utilities in control of Spanish anti-clericals. The total value of these Jesuit securities can be judged by the interest accruing from the same. This was barely sufficient to care for the training of the lay-brother novices and the scholastics, or young Jesuits, who were still in their studies for the priesthood. During the monarchy rather than continually beset superiors and benefactors with pleas for financial help, the food, clothing and equipment of the Jesuits, as recommended and enjoined by their rule, were such as became poor men. After the monarchy and during the Republic their colleges were confiscated and their young men literally forced into the streets. Even at this present writing, as refugees in northern Italy and the foothills of the Alps, they are without sufficient warmth, wine, fruit or any of the simple comforts of life which honest workmen might legitimately enjoy.

19. JESUIT SCHOOLS

Did not the Jesuits get any profit from their colleges? Our readers may draw their own conclusions from the facts. Attached to the College of Sarriá, the Society of Jesus had its Faculties of Theology and Philosophy, an Institute of Chemistry equal to the best in Spain, an Institute of Biology, wherein many doctors and surgeons prepared their thesis for the doctorate and many professors, members of other religious orders were trained. It likewise had an Institute of Experimental Psychology unique in the Peninsula as well as a boarding and high school with 300 pupils and students. Now if this college had been financially profitable, it does seem reasonable to assume that the Government of Catalonia would have encouraged it to carry on, if not for altruistic edu-

cational ideals or for academic honors then at least as a successful business enterprise and a source from which it could extract its regular pound of pesetas. Instead of this what took place? The college was scrapped and the government erected in its stead *Una escuela de primera enseñanza,* a grade school for children. Similar action was taken in the case of the Jesuit high school in Barcelona. Elsewhere, as for example, in the Catholic Institute of Arts and Industries (the ICAI) of Madrid and in the college of Malaga, workmen were given a trade-school training while their children were being taught the four R's. In the vicinity of the Jesuit high school at Valencia the fathers conducted a primary school for 500 children of the poor. A most significant testimony to the scanty resources at their disposal is the fact that local rectors were unable to contribute to the provincials their annual quota for the training of young aspirants still in their studies.

20. JESUITS AND THE WORKERS

If, as has been so falsely alleged, Jesuits lacked interest in the working classes, how explain the fact that in the record books of the House of Laymen's Retreats in Catalonia, 20,000 names were inscribed as members of the League of Perseverance. These men had all made the Exercises of St. Ignatius in a closed retreat of five days, and by far the greater number were those of the working classes. The Sodalities of Barcelona, composed mostly of young men from sixteen to thirty years of age, both students and men of business, had under their control four centers for working men, each with its own sodalities—to wit: the Centers of St. Peter Claver, of Our Lady of Montserrat, of the Holy Family, and of St. Peter the Apostle. In addition they conducted numerous catechism centers for the children of the poor. Jesuits of Madrid ran an institute similar to

L'Action Populaire of Paris for the support and the spread of the Church's teachings of social justice. It was in Madrid that they had made intense efforts to unionize the workers, to obtain higher wages, regular hours and the benefits of collective bargaining. Under the auspices of benefactors who were both spiritually minded and endowed with sufficient wealth they financed schools of social justice while carrying on countless works of charity throughout the city.

In Valladolid Father Sisinio Nevares was outstanding in his efforts to unionize the Catholic workers. In Valencia there was an organization sponsored and directed by the Jesuits for the sole benefit of the workers, particularly between the years of sixteen and thirty, that has no counterpart even as yet in our own United States. In its day-schools and night-schools it offered a curriculum with the widest possible variety of subject matter. Workers had their own chapel, church, stadium, as well as vacation camps for the needy and the weak. A similar work had been going on in Palma de Mallorca for many years, where in addition to the facilities just detailed they had set up a model kitchen and cafeteria in which meals were served at the lowest possible prices. Here for a few cents, men of low salaries could satisfy their hunger and their thirst with a meal restricted and measured in quantity only by the appetite of the worker. However, the fact that 1,500,000 of these meals were distributed and served under the auspices and direction of the Jesuits will not only not convince one single Red of the errors of their statements and their ways, but will be explained with a magnificent sense of illogicality and irresponsibility like *Father Malachy's Miracle.* As a snake, a Red can always squirm out from beneath the heel of any logical arraignment or, as the man on the flying trapeze, swing from one position to an-

other with the greatest of ease. This summary, of course, is only a pattern of similar work sponsored in every other city of Spain, according to the financial means which an unfriendly government grudgingly left at their disposal.

CONCLUSION

In presenting herein the other side of the picture and establishing the fact that the clergy of Spain—diocesan, religious and Jesuits—were not fabulously wealthy, we may have unconsciously raised a question naturally suggested by the subject matter—namely: Who was guilty for the social conditions that existed in Spain? The compass of this article permits us to do no more than indicate five unassailable contentions:

(1) There were social abuses in Spain.

(2) The Spanish Government did not attempt to correct these abuses.

(3) This condition was the primary fault of the state, whose primary duty it was to secure for its citizens social justice.

(4) The Church failed doubly: (a) it failed to influence the state to correct the social abuses; (b) it failed to adapt its educational program completely to modern life or modern needs or to take advantage of modern higher culture.

(5) The blame for 4a must be placed upon the state. *Qui vult finem vult media;* "he who effectively desires an objective will effectively provide the means to obtain it." The state had the means; if it did not apply them, then it did not sincerely desire to do so. As for the Church's power over the state, it is one of moral influence only—that is, through advice, prayer and ecclesiastical sanctions. The extent of this may be gleaned from the fact that the Church was unable even to recoup her own property. Let us

be honest and place the blame where it primarily belongs, and that is upon the consciences of Spanish statesmen. Similarly, while the responsibility for 4b is due immediately to lack of necessary funds with which the Church might have financed a program of higher Catholic education, this very lack of funds was again the fault of the Ministry of State, as we have already demonstrated.

Wherefore, the primary responsibility even for the Church's failure rests upon the conscience of the state.

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